

A
DISCOURSE
OF
EJACULATORY PRAYER,

- Recommending

THE DUTY and ADVANTAGE of it
in the CHRISTIAN LIFE.

By JOHN WALTON.

THE THIRD EDITION, enlarged.



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AS the Power of Religion lies in the Actings of the Soul, in the Contemplation of God and Converse with him; and as the Root of it lies secret in the hidden Man of the Heart; so I conceived that the frequent Exercise of this Kind of Prayer, here recommended, would tend greatly to promote it. And because I have seen but

P R E F A C E.

few Discourses on this Subject, I was the more inclined to venture a Sermon abroad into the World, which was long ago preached to this Purpose; to cherish the Divine Life, to awaken and maintain a frequent Intercourse between God and the Soul, and keep open a Communication between Earth and Heaven. This was the sincere Intent and Desire of the Author,

J. WALROND.

A
DISCOURSE
OF
EJACULATORY PRAYER.

PSALM XXV. I.

*Unto thee, O Lord, do I lift
up my Soul.*

I SHALL take Occasion from these Words, to speak to the Duty of *Ejaculatory Prayer*; which, though it be more sudden and short than any other, yet it is that which should have a great Share in a Christian's Thoughts, and be mixed with all the Actions and Accidents of his Life. A Duty very seldom treated of, and too seldom practised, and yet of great Importance in Religion.

The other Duties respect only the Church, the Family, or the Closet; but this has a Respect to all Places,

Times, or Conditions here. This is such a Vein of Religion, as should run through the whole Course of a Christian's Life. It tends very much to glorify God, as the Great Governor and only Helper of his People in all Cases and Distresses; and serves at all Times to warm and comfort, to quicken and excite the Soul of a Believer: So that we find it has been the Refuge of many a good Man in Scripture, in great Emergencies.

The first Thing they did, was to dart up a Prayer to God; *To lift up the Soul*, as *David* here expresses it. And in several other Psalms you find him at the same Duty, *Psalms lxxxvi. 4. Rejoice the Soul of thy Servant, for unto thee, O Lord, do I lift up my Soul.* So *Psalms cxliii. 8. I lift up my Soul unto thee, deliver me from mine Enemies, I flee unto thee to hide me.* In all these Psalms he appears to be in some critical Case; but when his Heart, at such a Time, was sunk with Fear, he gives it a Lift again by a sudden Prayer, *Unto thee, O Lord, do I lift up my Soul.* Hence

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Hence I observe, that *Ejaculatory Prayer* is the great Duty and Comfort of a pious Soul.

Here I shall endeavour these three Things,

I. To explain the Duty itself.

II. Shew the Advantage of it. And,

III. The special Times in which it may be most seasonable.

I. I am to shew what this Duty is; what we mean by *Ejaculatory Prayer*.

It is a sudden darting up of the Soul to God in any Petition, Benediction, or Praise. I add *Praise*, because I would recommend occasional Thanksgivings, as well as Petitions, for Mercies.

1. It is a sudden breathing out of the Soul towards Heaven, called *Ejaculation*, from *Faculum*, a Dart, to denote a quick Turn of the Soul upwards: And it mounts up so speedily, from a spiritual Ardour, and holy Vehemency of the Mind, on particular Occasions, that the Soul is then swifter than the Lightning, carried up upon the Wing of a sudden Thought
and

and Affection. It is a quick Elevation of the Eyelids of the Soul towards God in Heaven. And that in these three Acts before mentioned chiefly, which I shall now speak to.

1. In sudden Petitions, we are in some present Exigence, or imminent Danger of some threatening Evil ; and then a Christian lifts up his Heart to God by a single Thought when he has room to do no more. *We know not what to do ; but our Eyes are unto thee*, 2 Chron. xviii. 31. Many Instances we have of this : *Sampson* was ready to die for Thirst, but calling upon God, he was immediately supplied with Water. So the Psalmist, when he represents the Agonies of Seamen in a Storm, brings them in, *crying unto God in their Trouble ; and he bringeth them out of their Distresses*, Psalm cvii. 28. So that it is a Catching at Help from Heaven when we are just sinking ; and it is the only Way to lay hold on God's Strength when *our own* is Weakness.

2. It is very often used in a way of Bene-

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Benediction ; as in the Instance of the Israelites, *Josh. i. 17. The Lord be with thee, as he was with Moses.* This is good for Parents to imitate in Behalf of their Children, for whom they should be often interceding with God for a Blessing. Nay, we find *Boaz* expressing a religious Mind this Way, even in the common Work of Reaping, *Ruth ii. 4. The Lord be with you ! And they answered him, The Lord bless thee !* If we do not say it with the Tongue, we may with the Heart. It is a speedy Way of entreating for a Blessing upon others, as well as upon ourselves.

3. It is a good Expression of *Praise*, and should be often made Use of. Wherever we are, our Souls may thus sing *Hallelujahs* to God ; and whatever Mercy we receive, we may in this manner make a quick Return of Praise. How soon may a Christian join in Harmony with the heavenly Spirits, who are always ascribing *Glory and Honour to Him that sits upon the Throne, and to the Lamb !* Nothing can tend to

to keep up the Sense of Mercy better, or to procure it more plentifully, than such frequent Elevations of the Soul towards God, in grateful Thanksgivings.

In this Respect we may be truly said to pray and praise without ceasing.

II. I come to shew the great Advantage of it to a Christian.

1. It is a proper Acknowledgment of God, to keep the Heart in such a Frame, as to be able, upon every Occasion, to lift it up to the Father of Spirits; to turn our Thoughts and Eyes towards Heaven, while we are conversing with the World; and to think of God, while we are employed among the Creatures; to take frequent Flights to the third Heaven, while we are sojourning in a House of Clay; surely this must be an admirable Way of applying unto God, the Searcher of Hearts, a good Evidence that we live in a constant Regard of him, so as not to be willing to live an Hour without him. *When I awake I am still with thee.* Psalm cxxxix. 18.

2. 'Tis a noble Act of Faith. For

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we fly unto him for Help in the Time
 of Need; we run to the Shadow of
 his Wing, and make the Most High
 himself our Habitation. It is a Sign
 we do not live without God in the
 World, but constantly maintain our
 Affiance in him. *Our Help is in the
 Name of the Lord who made Heaven
 and Earth.* Thus it was with the ho-
 ly Psalmist. *Unto thee will I cry, O
 God, my Rock,* Psalm xlii. 9. and in
 another Psalm, *As the Eyes of the
 Servants look to the Hands of their
 Master, so our Eyes wait upon thee.*
 These frequent Elevations of the Soul
 demonstrate our Hope and Expectation
 from God above, and our Trust in
 him; and shew that our Confidence is
 not placed in an Arm of Flesh, or in
 our Fellow-Creatures, but in the Lord
 J E H O V A H, in whom is everlasting
 Strength. We do not run to broken
 Cisterns, but to the Fountain of all
 Good, and draw our Waters of Com-
 fort out of the Well of Salvation, and
 depend on the All-sufficiency of God.

3. It is a sudden Relief and Cordial

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to the Soul. Though *we* are (like the Apostles) *distressed on every Side, yet not forsaken*; for we can speedily flee unto God the Father of Mercies, the very Fortreis and High-Tower of a Believer. Under some Afflictions, our Confusion and Perplexity is so great that we know not where to turn for Relief amongst our Fellow-Creatures. And we may cry to them with no better Success than the sottish Israelites did to *Baal*, I. Kings, xviii. 26. For they cannot answer us; or if they could, all their Answer must be, *It is not in me*. But one that lives in a frequent Meditation of God, and Recourie to him; if he is in Want, he knows who it is *that can do for him exceeding abundantly, above all that we can ask or think*, Eph. iii. 20. If he be in Danger he knows who is able to save to the uttermost: If in Misery, who it is that can turn his Sorrows into Joy. Whoever pursues him, God will be his Sanctuary and City of Refuge. Whatever Storm is risen up against him, he knows where to anchor, and where to

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harbour. All his Sufficiency is of God, and therefore he hastens thither, to make his Escape from the windy Storm and Tempest. The Prayer of Faith is his Encouragement, *Psalm cxxv. 1.* They that trust in the Lord shall be as Mount Zion, which cannot be removed. And this Mountain of theirs standeth strong. *Thou, O Lord, art a Shield for me, &c. I cried unto the Lord, and he heard me; I will not be afraid of ten Thousands of People that have set themselves against me round about.*

4. It is a good Sign of a heavenly Heart and Life. Frequent Ejaculations do in a Moment convey the Soul to Heaven. And if our Mediation be this Way employed, we shall then keep up a constant Communion with him, and a Conversation in Heaven. And it will be a good Sign, that we desire an Interest in God, and Fellowship with him, that we so often make Application to him, and delight to keep up our Remembrance of him; that we have a Reverence for him above all

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others;

others; that we have Faith in his All-sufficiency, his gracious Presence, and his merciful Audience and Assistance. The worst Symptom of a Person's Case is, when any one is so sunk in Sensuality, or tost up and down in Cares and Vanities, that it may be truly said, *God is not in all their Thoughts.*—Some do, as it were, banish God out of the World, and say unto him, *Depart from us.* He is far from their Reins; but this must be a fatal Sign, and manifest their great *Unbelief*, that they can put no Trust in him; or their *Guilt*, that they dread him; or their inward *Aversion* to him, that they hate him. But the real Christian, who is truly regenerate, has this Character and Privilege, to *dwell in God, and God in him*, 1 Jo. iii. 24. There will be constant Returns and Vibrations of Love, a mutual Delight and Complacency. God has a Love to his renew'd Creature, and his Delight is with the Sons of Men; and they are inflamed with the highest Love to him, and think they can never be too much with him,

him, or enjoy enough of him in this World. *I will bless thee while I live; I will lift up my Hands in thy Name; my Soul shall be satisfied as with Marrow and Fatness, and my Mouth shall praise with joyful Lips, when I remember thee on, &c. Ps. lxxiii. 4.* How does this Man of God express his vehement Desire of Communion with his God! *My Soul followeth hard after thee.* The Psalms were his private Meditations and Musings upon God. His Thoughts were not swallowed up of the World, but amidst all his Cares and Grandeur they took a frequent Flight towards Heaven, upon a very swift Wing. It is good to keep the Heart in an ascending Posture: We are apt to bow down towards the Earth, as if we would lick up the Serpent's Dust; but is this a Temper fit for any but such as have their Portion in this Life? A Saint of God should be more aspiring. *Unto thee, O Lord, do I lift up my Soul.*

III. When are the special Times, in which this Duty is most seasonable?

I answer ; It is fit we should be e-
ry Day of our Lives thus employ'd.
But chiefly,

1. When we are about to enter upon
any holy Exercise. It will then be of
use to implore the Divine Presence and
Assistance, and to compose and pre-
pare the Heart for it. *Lam. iii. 41.*
Let us lift up our Hearts with our
Hands to God in the Heavens. This
will prevent us from rushing suddenly
into his Presence, and procure the Bles-
sing of God upon the good Work we
are engaged in.

2. When we are under the pressing
Burden of Sin. Then to be often sup-
plicating God for pardoning Mercy ; to
breathe out our spiritual Complaint be-
fore him ; lamenting at the same Time
the Hardness of our Hearts, and intrea-
ting the Grace and Righteousness of God
in Christ. Conscience is sometimes so
laden and oppressed with the Sense of
Sin, and Fear of Judgment, that the
frail Nature can hardly bear it : Then
is it an Ease to the broken Spirit to look
up often to God's pardoning Love in
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the Redeemer. Some very eminent Christians have acknowledged, that under such a wounded Spirit, they have found a great Relief by the short Prayer of the Publican, *God be merciful to me a Sinner*, when under the Pressure of Melancholy they could not be larger. Their free Confession of Sin, and their humble Affiance expressed in a mercifull God, hath been a sudden Refreshment, and a Cordial to their Souls. The Remembrance of Guilt should drive us often to the Mercy-seat.

3. In the Foresight of any Temptation; whether it be the Trial of our Faith, Patience, or Obedience. Then to commit ourselves with a short Prayer to the Care of Heaven, to draw down Strength from the everlasting Arm above, is the speediest Way to establish our fickle Hearts; the very best Course in such a critical Hour: That God may fortify and defend the Soul from the Evils and Pollutions it is in Danger of. *Lead me not into Temptation, but deliver me from Evil.*

4. At the Receipt of any special

Mercy, either when God has been abundant or surprising in it: It becomes us then to lift up our Hearts with a prompt and speedy Acknowledgment of it. As *David*, Ps. lxxviii. ult. *The God of Israel is he that giveth Strength and Power unto his People; blessed be God.* In this Manner shall we comply with the Apostle's Charge, *In every Thing give Thanks.* And God is pleased with the kind Remembrances his People have of him; who does not despise the Day of our small Things. An Offering of the Heart to him, though it be but for a Moment, is indeed the Offer of all you have, and is good and acceptable in the Sight of God, how cheap soever it be with you. Let us look often to the Rock of our Salvation, and say continually, *Let the Lord be magnified*, Psal. xxxv. 27. In the Morning when I awake I am still with thee. In the Evening to commit ourselves to the Keeper of *Israel*.

5. At the sudden Stroke of any Affliction, whether it be any Loss, or worldly Calamity; or the Assault of any approaching Distemper, we may cry
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for *Mercy*, though we can say no more. This would be *some* Relief to the Soul in any such Emergency. To look up to the Almighty Hand that performeth all Things for us, and to the prevailing Merit of our Saviour's Righteousness. Surely, 'tis a short Intermiſſion of our Perplexity; if not a Cure of it. *Jacob*, when he was diſpenſing his laſt Bleſſing to his Sons, and quite fainting under his Age and Weakneſs, ſtops in the Middle, to breathe out his Soul to God in this pathetick Sigh, *I have waited for thy Salvation, O Lord!* Gen. xlix. 18. When we have hardly the Strength for any other Prayer, this is ſeaſonable.

6. At the Surprize of any miſerable Object preſented to our View. If we meet the Blind, the Deaf, or Dumb, let us bleſs God that we have the ſeeing Eye, the hearing Ear, and a Tongue to utter the Praises of God. If we meet the Lame, the Decrepit, the Deform'd, or Diſtracted; let us Praise him that we have the Exerciſe of our inward and outward Senſes, ſound Limbs, and right Minds.

Above

Above all, if we see a wicked and profligate Wretch, a Son of *Belial*, debauch'd or profane; let us lift up our Hearts to God with Thanksgiving and Praise, if he has given us a better Education and more Grace; if he has open'd our Eyes to see the Things of our Peace, that, in all these doleful Circumstances, it is otherwise with us in Body and Mind than it is with them. Who made thee to differ?

7. In a Time of Fear, when we apprehend ourselves in danger of approaching Enemies or Judgments: When this comes quick, our Prayer should flow very quick also. *Nehemiah* was afraid of the King's Displeasure, when he discovered the Sadness of his Countenance, and he was about to acquaint him with the true Reason of it, he lifted up his Heart to God. *So I prayed to the God of Heaven, Neh. ii. 4.* So *Peter*, when he found himself sinking, *Save, Lord, or I perish.* Scarce any Enemy or Evil can advance so quick, but we may have room for such a Prayer.

8. At the Hour of Death: If God shall

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shall give us our Sense and Faculties, can there be a more seasonable Time or Action, than at such a critical Moment to commit our departing Souls to God? That indeed will be a lifting up of the Soul to Him for ever; the last Offer of ourselves we can make: Of this we have the Example of Christ, and of his Martyr Stephen. Of Christ, *Luke xxiii. 46. Father, into thy Hands I commend my Spirit; and having said thus, he gave up the Ghost.* Of Stephen, *Acts vii. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my Spirit; and when he had said this, he fell asleep.* In this Agony and Extremity, it is sweet to have such a one to call upon, or to breathe out our Desire and Hope, that we shall go to him.

Give me leave to make some Improvement of what has been said.

1. Here we see which is the most spiritual and comfortable Life: A Life of *Prayer and Praise*. He lives happiest that is always in a praying or a grateful Frame. I mean, in such a *Disposition* of Soul, and frequently so employed.

These

These are some of the sweetest Exercises of Religion, to be thus often lifting up our Souls to the Father of Spirits, and the Father of Mercies. This is an *exercising ourselves unto Godliness*. Instead of breathing out Curses and Execrations, this is a Breath of Piety; which is generally attended with a secret Answer of Peace. 'Tis a living and directing ourselves unto God always, and will be accompanied with a silent Satisfaction of Soul. God will not refuse to meet such a devout Heart with his Blessing, that delights to apply itself to him in a serious holy Frame. There will not fail a mutual Enjoyment and Complacency. When the Soul is so well imployed, and God so much regarded, there must some spiritual Benefit accrue to it. Such a Living with God, must be in many Degrees a Life of *spiritual* Peace and Comfort. Souls that are thus conversing and communing with heavenly Things, must have some of the heavenly Joy conveyed down to them, and they that make such quick Returns to and from the celestial Paradise, cannot fail to bring

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bring back with them some of the Balm and Spices of that rich Country.

By *Ejaculatory Prayer*, a Christian separates from the World for a small Moment, and as it were, steps into Heaven. His Thoughts make a short Visit into his own Country; that Country from whence he came out, and whither he is tending. So that such cursory Flights towards God and Heaven, though never so quick and speedy, yet are very reviving and delightful to any one that has a Treasure there. 'Tis like a Man that takes a Trip to see his best and dearest Friend, or his future Inheritance and Portion; though he soon takes leave and returns again, yet his Heart is revived by it, and his Countenance brightened. Nay, it is a sort of taking the First-fruits of that which will hereafter be perfect and satisfactory. Why should we not often run up to the Mount with *Moses*, and take a View of the promised Land? This way God may seal our Right to it, and prepare us for it. And will not this reflect some Comfort to us again, that we have often been with God, upon the

the great Affairs of the Soul ; with one, that never said, *seek ye me in vain* ? Nothing can tend more to strengthen our Faith or establish our Peace and Hope in him. For if we delight to be with God, and can say with holy *David*, *my Expectation is from God*, surely he will never defeat the Desire, or frustrate the Expectation, which he himself has raised ; but doubtless will shew, that he is a *God bearing Prayer*.

2. Here you may discern what it is, that tends mightily to keep up Religion in the Heart. For what is there that does more exercise the Grace of God in us, than this Duty ? Our Faith, Hope, Repentance, Humility, Love, and Joy, do severally act and exert themselves in us this way upon all Occasions. If we took more frequent Flights towards Heaven, we should not be so earthly, sensual, or unbelieving, as now we are. And 'tis a Sign there is some spiritual Life within us, when there is such an holy Motion and Elevation of the Soul towards God. It is of great use to keep the Mind awake, and preserve it from a
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Spirit of Slumber; and to keep alive the Remembrance of our Sins and Wants, and Dependance upon God's Presence and Providence.

Religion does not altogether consist in stated Times and Forms of Worship, nor in moral Righteousness and Justice towards Man; but chiefly in the constant Bent and Tendency of the Heart towards God. Not in a Circle of outward Duties, at such Hours of the Day; but in the Exercise of our Love to God, and Faith in his Perfections, in an awful Sense of his Presence, and Desire of the Soul after him; when it can, with *David, thirst after God, as the Hart after the Water-Brooks.* For the Man is, what the Heart is; and as from the evil Treasure of the Heart, our Saviour tells us, proceed evil Things, so out of the good Treasure proceed good ones. Now, frequent and serious Ejaculations, I take to be the very Pulse of the Soul, beating towards God. It is good therefore to keep the Heart warm with frequent Applications to him; that Religion may not die within us, by too long

an Intermiffion. *Pfa. xxxiv. 1. I will*
bless the Lord at all Times, His Praise
shall continually be in my Mouth So
 in another Place, *I have fet the Lord*
always before me. And *Pfa. lxxiii. 23*
Nevertheless I am continually with thee.
 This is the true religious Life to be often
 mindful of God, even when we mind
 the World too, and are diligent in our
 common Callings.

3. This condemns those, that seldom
 receive God into their Thoughts ; as if
 they lived in a Banishment, and State
 of Alienation from him. 'Tis a Sign
 how mundane and terrene their Hearts
 are grown, made fat and heavy; so
 heavy, that they are not able to lift
 them up towards Heaven: They are of
 the *Earth earthy*, and incapable of as-
 cending above it. And it shews that
 they have as little *Interest* in God, as
 they have *Delight* in him; and must inti-
 mate that the Influence of Religion and
 Power of Godliness runs very low with
 them: That they only *savour earthly*
Things. Therefore should we take the
 more Pains with these dull and earthly
 Hearts

I will Hearts, to rise and lift them up to-
 Praise wards Heaven. *Sursum corda!* we
 should lament that ever a Day, or Part
 of it, should pass away without a
 Thought of our great Creator and Re-
 deemer, without some Glances towards
 the World above. It should provoke
 us to wish, that such a Day were blotted
 out of the Kalendar and Journal of our
 Lives: That the Sun had never dawn'd
 upon us that Day, wherein we did not
 look up to God, and to the Son of
 Righteousness. For surely, 'tis a Sign
 that Religion is come to a very low Ebb,
 and but little minded, when the great
 God is no more regarded For where
 there is any Warmth of Affection, where
 there is any Spark of holy Fire, it will
 break out; and where there is any
 Spring of Water, it will bubble up.
 Gracious Habits will appear in their
 Acts and Fruits; and they are exerci-
 sed in nothing more naturally and easily
 than in this Duty. For it is a continual
 Emanation of Grace, and seems to be
 the immediate Product of God's Spirit
 in a good Heart.

Is it not a Rebuke and Shame then, to all such as can be nimble in their Thoughts and Motions about this World, and subtil enough in their Contrivances, how to gratify their sensual Lusts and Pleasures; but reluctate the Thoughts of God, and are content to spend Days and Weeks without any Regard to him, in whose hand their Breath is, and whose are all their Ways? It is no Wonder, that Atheists and Infidels can lead such a Life; but 'tis strange that Christians should.

4. Let me here insert this Caution, that your Ejaculations never be a *taking of God's Name in Vain*. This is the common Sin of Thousands, who never think of God, while they mention him. Tho' he be often in their Mouth, he is far from their Reins. They can commonly cry, *Lord have Mercy!* and *God bless me!* and *Thanks be to God!* and *good God!* without any serious Sense of that glorious and awful Majesty. This is but a profane Exclamation instead of a pious Ejaculation: A Breach of the third Commandment; and such as these
God

God will not hold guiltless. If any did rightly believe in him, or reverence him they could never so slightly speak of him. He will therefore resent this as a Mockery, and an inglorious Affront to him. Ejaculations, indeed, rather consist in the Heart, than in the Tongue. *David's Expression is, To thee will I lift up my Soul, not my Voice.* Or, if we do at any Time express a Petition or Thanksgiving to God; it ought to be done with that Gravity and Seriousness, as will manifest, that we thought before we spoke. Let us not be guilty of vain Babbling in holy Matters; but whenever we speak of God, or to him, let us remember it is God we speak of.

5. I would conclude all with an earnest Exhortation to persuade you to a frequent and pious performance of this most easy and acceptable Duty; which I beg leave to press upon your Consciences, with a few Arguments.

1. Consider, we are every Moment increasing our Sin and Guilt: And should not a Christian then very frequently lift up his Heart to God for Pardon and

Grace? If we sin every Hour, don't we need new Forgiveness of new Transgressions? Surely, were we more affected at the Number and Guilt of our Sins, we should cast an Eye towards heaven oftener, to keep up the Peace there. Our spiritual Distresses would quicken us to repair to the Mercy Seat. Let us but consider, what a Load of Guilt hangs over us, and how many Sins, with a perpetual Motion, are going up unto the Firmament; and then we would be glad to send up another Sort of Incense, I mean a believing Prayer to God, and Application to the Righteousness and Intercession of Christ, to cover and cure all. If you heap up Sin upon Sin, add Prayer unto Prayer, multiply Intreaties, that God may multiply Mercies.

2. Consider, that nothing will lift the Heart more above the World and visible Things, than frequent conversing with God in Prayer. The oftener you pass upon the Wing of a Thought towards Heaven, the more heavenly-minded you will be; and account yourself unhappy in being at a Distance from God

God, while the Soul is confined to the Body, its House of Clay. And the heart will not covet earthly Things, with that Ardour and Earnestness, that it doth eternal ones, since your Treasure is in heaven, *Phil. iii. 19 ----- who mind earthly Things; but our Conversation is in Heaven.*

This Duty will unhinge the Heart by Degrees from these lying Vanities, that have so much deceived it; and render the Thoughts of God and Heaven more lively and entertaining. It is a Shame indeed for Christians to spend Day after Day upon Food and Raiment, Riches and Pleasures, and not think of God and the Glory to come, tho' the Thoughts are so much at Liberty. For when you are at work in your several Callings, and your Hands tied up in the Employments of them, yet your Hearts are free; and therefore what a holy heavenly Life might Christians lead, even in their daily Labour, by sending their Hearts and Affections upwards. Which leads me to the third Thing.

3. Consider, this Duty takes no Time,

it is an Overplus to all your Gains and lawful Endeavours: For is is but the moving of a *Thought*, which is sooner done than the moving of an *Eye*. And surely, where there is no Pains, no Hindrance, there can be no Excuse. So that the Omission of such a Duty must proceed from a bad Heart, a Heart that can relish nothing but earthly Things, an Heart that feeds upon Wind or Ashes. You may make some Excuse, to deceive yourself, as to other Prayers and Devotions, but none at all to neglect this; or it may be performed in Company, or in Business, in the Shop, in the Market, or in the Looms, in any Hour, in any Moment of that Hour; it is but the Turn of a Thought, and you shall be with God. You may sooner call upon God, than you may call to a Friend, and not be hindred. And then you shall find, that you grow in Grace and Religion, while you also grow in Riches, and prosper in the World. So that indeed, the Work of this World, and of that which is to come, will be carried on together.

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4. Consider, another Advantage of *Ejaculatory Prayer* is, that it springs immediately from the heart; when longer and more stated Duties are too apt to be cold and flat. None can be dull and sleepy here, in a single Thought; tho' we too often are in a long Train. It is the *Soul* that is darted up in this Prayer, so that we have no room to be faint or formal in it; it being a raising of the heart, and not a moving of the Lips.

In other Duties we wander, but in this we cannot: One Thought is dispatched towards heaven, and we have done. So that you see many Imperfections are happily avoided here, which are too natural to us in other Performances. For in this sudden aspiring of the Soul after God, the Devil has no Time to fasten a Temptation; the World cannot break in and distract us, nor the Flesh interrupt or clog us. In other Duties we too frequently draw nigh to God with our *Lips*, when the *Heart* is far removed from him; but in this, if we draw nigh to God at all it must

must be with the Heart ; for nothing else is engaged but the inner Man, and that but for a Moment.

5. Consider, this will be the happy Means of keeping up an Acquaintance with God ; for if we frequently repeat this Duty, we cannot long be Strangers to him. And is not such a Life of Communion with God, the only holy, blessed, and peaceful Life ? *Job xxii. 21.* Acquaint now thyself with him, and be at Peace. Be ambitious then of living in his Presence, his Love, and Complacency. Maintain a constant Intercourse between God and your own Soul, 1 *Jo. i. 3.* *Truly our Fellowship is with the Father and his Son Jesus Christ.* This will abate your slavish Dread of his Power and Justice, promote in you a Love of his Goodness, and increase an holy Boldness at the Throne of Grace. Nay, the oftner you look to God in this humble serious Manner, the fitter will you be for his immediate Presence in Heaven at last. For by a frequent Looking at him, though at this Distance, you will be insensibly transform-

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ed into the same Likeness, and *pass from Glory to Glory, by the Spirit of the Lord.*

6. Consider, this will be the best Preparative for surprizing Evils, and sudden Death. It will not only preserve our Acquaintance with God, but make us fit and willing to go to him. By a frequent lifting up of the Soul thither, we shall at length desire to live there, *Pf. xlii. 2. When shall I come and appear before God!* Our Prayers and Meditations are the great Conveyances of the Soul towards Heaven. And if we continue in such holy Exercises, no sudden Evils can overthrow us; and sudden Death will be rather desirable than terrible. This I am sure of, that some eminent Christians who have liv'd much in Heaven by Meditation and Prayer, have thought it a most acceptable Messenger, and desired it as a Favour. You still find, that he who hath cast so many Anchors within the Vail, can sit secure amidst all Storms; when others that have but little knowledge of God, or acquaintance with him, are like a Leaf shaken with the Wind. Their Hearts and Hopes

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immediately faint, as soon as the
expected Evil touches them; and effectually,
when their last Enemy seems to
threaten them.

Many have observed that sudden
Deaths have reigned more of late, than
heretofore was usual; so that it is no
rare Thing for Persons to drop down,
either in the house, or in the Street:
To die, as it were, by Miracle, and
fall as by an immediate Shot from Hea-
ven. Put on then this Armour of God.
Lead a serious, praying, praising Life;
walk with God, and let your Conversa-
tion be more in Heaven, from whence
you look for the Saviour, that it may
appear you did, in earnest, look for
him, though he should come ever so
suddenly, as a Thief in the Night:
That when at length he is actually come
to reduce your vile Body to its original
Dust, he may be pleased that your Heart
was with him long before; that the Soul
was fixed up to him, before he came
down to you.

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immediately faint, as soon as any unexpected Evil touches them; and especially, when their last Enemy seems to threaten them.

Many have observed that sudden Deaths have reigned more of late, than heretofore was usual; so that it is no rare Thing for Persons to drop down, either in the house, or in the Street: To die, as it were, by Miracle, and fall as by an immediate Shot from Heaven. Put on then this Armour of God. Lead a serious, praying, praising Life; walk with God, and let your Conversation be more in Heaven, from whence you look for the Saviour, that it may appear you did, in earnest, look for him, though he should come ever so suddenly, as a Thief in the Night: That when at length he is actually come to reduce your vile Body to its original Dust, he may be pleased that your *Heart* was with him long before; that the Soul was lifted up to him, before he came down to you.

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